THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 21. NOVEMBER, 1907. NUMBER 4

Islam's Religious System.

The Good and Evil of It.

By REV. W. L. MCCLENAHAN, Alexandria, Egypt.

THE speedy realization of the Christian Conquest of the world, depends largely on the effectual prayers of the church at home. No less than about three-fourths of the population of our portion of the unevangelized foreign field being Mohammedans, a short list of books is subjoined with the hope that they may be obtained and read by our women, that prayer may thus be rendered more intelligent and therefore effective.

1. "Sale's Translation of the Koran." Owing to the wearisome repetition of thought and phraseology. the Koran should be used mainly as a work of reference. It has a good index so that subjects of particular interest can be readily turned up, and contains excellent preliminary discourse on the history, customs and religion of the Arabs.

2. "The Beacon of Truth" will give one an idea of our best method of argument in dealing with Mohammedans. It proves the truth of Christianity from the Koran itself and is one of the strongest apologetic works we have.

3. "Sweet First Fruits"is an interesting story of the Conversion of some Mohammedans to Christianity and of the sufferings they were obliged to endure. Though incidentally making many points against the Mohammedan faith, it has had, because of its high literary merit, a wide sale.

4. "The Mohammedan World of Today" is essentially a report of the Cairo Conference held in April of last year. It has been already reviewed both in the United Presbyterian and C. U. Herald. It and the Koran are the most useful two books one desiring to know more about work among Mohammedans can have.

5. "Our Moslem Sisters" is a collection of papers, edited by Miss Van Sommer and Dr. Zwemer. In plan and purpose it is similar to the foregoing volume. but sets forth the condition of the women in Mohammedan lands more fully.

The following are the prices at which the above will be furnished post-paid, by our Board of Publication, Pittsburg. No. 1, 55c; No. 2, 90c; No. 3, 90c; No. 4 $1.60; No. 5, $1.25.

It is a mistake to suppose that Islam is wholly bad. There are many good things in the system. Among these is its teaching regarding the unity of God. "There is no god but God" is half of its creed. A reason for its insistence on this truth is to be found perhaps in the fact that it was essentially a protest

against the polytheisms of the Arab tribes among which Islam arose. The belief in the unity of God has laid hold upon Mohammedan peoples in a way that is deeply impressive to the stranger who comes among them. It is proclaimed at each of the five daily calls to public prayer; "No god but God" is the burden of the mourner's chant as they pass along the way to the burying ground; it is usually the last word of the dying; the cry of the night watchman one to another is, "God is one."

Mohammedans are far from being idolators. The simplicity of the interior of their mosques is striking. There are no pictures nor images of any kind. The floors are covered with mats; in the more richly endowed mosques, with rugs. The few lamps give at best only a dim, flickering light. The pulpit, from which a sort of sermon is preached once a week, is of cheap pine. The form of worship adopted by Islam is a protest against that of the more ignorant and corrupt Christian Churches. It is noteworthy that Islam has never made any progress in lands where there was a pure and simple form of Christianity. It has been able to make way only in countries like Arabia, Egypt and Syria. When it came North into Europe, it stopped.

One other good thing taught by Islam is abstinence from the use of alcoholic drinks. "Thou shalt not drink wine" is a precept of the Koran which was never cancelled or abrogated by any other passage in the book and no good Mohammedan will drink. It is exceedingly regretable that Greek tradesmen are opening up places where liquor is sold, all through Egypt and that many are learning to drink. What is feared is not only the baneful effects of liquor itself, but also the "defiling of the conscience" by the violation of the clear command of the Koran.

Islam enjoins the duties of hospitality and kindness to the poor. The Oweh or chiefman, of every town and village is expected to entertain free of charge any stranger who may come along, be he Jew, Christian, or Mohammedan, for as long a time as he cares to remain. Where there are no friends or inns this custom often means considerable convenience to the missionary or native worker. The Mohammedan's readiness to give to the poor is due partly to the direct teaching of the Koran and partly (probably) to his possession with the belief in reward of what good works he does and with the idea of the exceeding great mercy and compassion of God himself.

But over against these commendable things there are certain features which we as Christains cannot but believe constitute grave defects.

Defects.

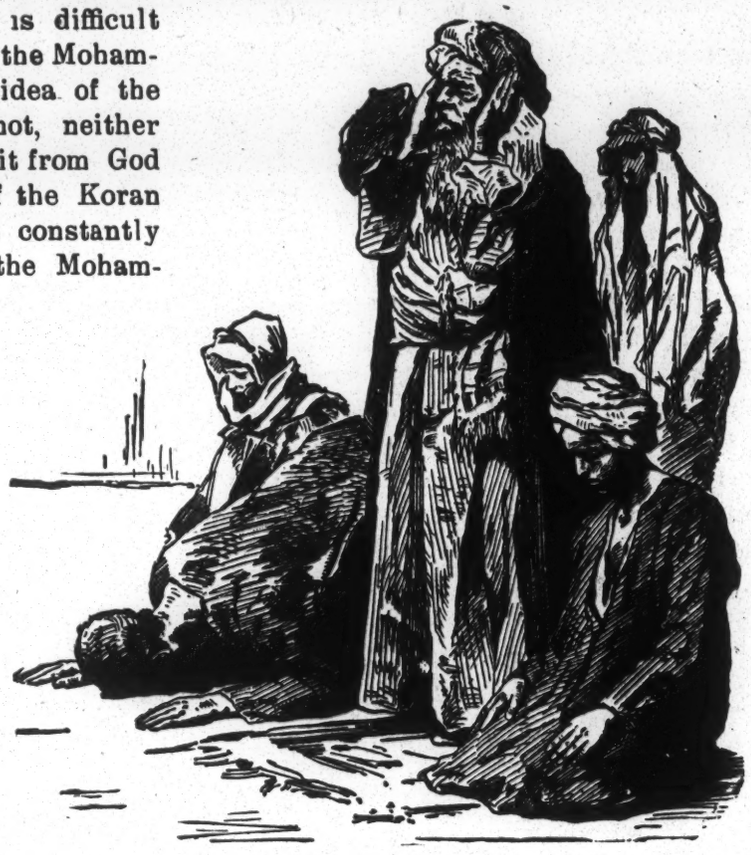
a. General unwillingness to read our Scriptures. The Koran speaks of them as a "light and direction" and commends the reading of them, but to few does this mean anything for they believe that the Scriptures which we have are very much corrupted, that they are full of errors. It is claimed, e. g., that the Greek word which is translated "Comforter" in the Gospel according to John, was "periclutos" not "paracleytos" and that it therefore referred to Mohammed; that we Christians changed it to prevent the people's believing in their prophet. They hold that granted we have true copies of the original Scriptures, the Koran is superior to and supersedes the Gospel, since it is a later revelation of God's will. It is as much of an improvement on the Gospel as that is on the Old Testament.

b. The deity of our Lord is expressly denied in the Koran. It says "They are certainly infidels who say that God was Christ, for Christ said 'O children of Israel, serve God my Lord and your Lord; whosoever shall give a companion unto God, God shall exclude him from Paradise; his habitation shall be hell-fire.'" "Christ was no more than an apostle." These represent a multitude of passages that might be quoted

did our space permit. It is difficult to convey an adequate idea of the Mohammedan's repugnance to the idea of the incarnation. "God begat not, neither was he begotten." "Far be it from God to have a child" are verses of the Koran with which the Christian is constantly met in his approaches to the Mohammedan.

c. The crucifixion did not take place, they say. "Yet they crucified him not, but he was represented by one in his likeness; they did not really crucify him." They hold that the Jews took one who looked like Jesus and crucified him and that the real Jesus escaped. This belief Mohammed borrowed, along with others, from a sect of heretical Christians with whom he had to do.

By the denial of the deity of our Lord and his crucifixion, the heart is taken out of the Gospel. It is evident that Islam and Christianity cannot be reconciled. If the one is right, the others must be wrong.



MOSLEMS AT PRAYER.

Failure In Daily Lives of the People.

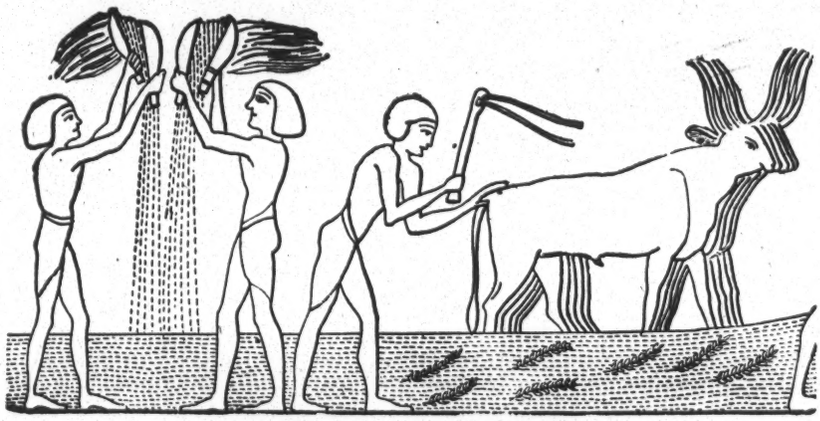
Islam we think may be justly held responsible for the deplorable intellectual and moral state of the countries where it holds sway. In Egypt not more than seven out of every hundred are able to read and write. Consider what difficulties this state of affairs presents for Christian work. Street and bazaar preaching being prohibited by law, we have to rely largely on the effect of the printed page. Yet but very few, even were they open-minded enough to read what we have to offer, could be reached in that way. The simple minded are capable indeed of receiving the Gospel message but under existing conditions it is practically impossible for the vast majority of them to know what it is. Schools are being opened up by the natives themselves all over the country. The next census will doubtless show considerable decrease in the amount of illiteracy and we are thankful for the enlarged opportunities that will give for touch with the people. As it is, their ignorance and the attendant superstition, bigotry and fanaticism constitute a formidable barrier to aggressive evangelistic work.

That the Mohammedan ideals regarding morality are lower that the Christian, few except the Mohammedans themselves would deny. Truthfulness, honesty and general uprightness of character are rare. Injustice and oppression flourish in Mohammedan countries. After one has lived a while in the East, he can better understand the prophets of the Old Testament in their denunciation of civil unrighteousness. It is significant that what is first observed and admired in the students of our schools in Egypt is their high moral character.

It is inevitable that with such a leader and such a book, the Mohammedan's ideas regarding the position of women

and his own personal virtue should be different from those of the Christian. His prophet had a number of wives and women slaves. There are many passages in the Koran which, at least considered from the Christian standpoint, are coarse and vulgar. Its descriptions of heaven are only such as appeal to the lowest natures. Woman was created on a plane lower than man. He is her lord. She is his servant and plaything. He can have no more than four wives at a time, but he is free to divorce any of them when ever he may choose, at a single word. The woman has no recourse. It has been learned on recent investigation that only about five per cent of the men in Egypt do not at some time or other divorce their wives. The wife is naturally in constant dread of being sent away. She can scarcely be blamed for resorting to what would under other circumstances be questionable means, in order to make provision for her needs when she shall be cast off. The women of at least some of the black heathen tribes of Africa are held in higher respect than those of Egypt. The whole country is steeped in sensuality. It is a hardship for the foreigner to rear his children amid such degrading and contaminating influences.

Islam, as seen in its fruits, is a moral failure. It is bound to fail for it has no one to lift up and save.



WINNOWING AND PLOUGHING.

"The Evangelization of Egypt Depends upon an Educated and Trained Native Ministry."---The Work of the American Bible Society in Egypt.

By Rev. E. M. Giffin, Assiut, Egypt, (In this country on short furlough.)

THE term "Evangelization" is used in two related, but widely different, senses. It sometimes means "to preach the Gospel to." In this sense a country may be said to be "evangelized" when all, or nearly all, of its inhabitants have had an opportunity to hear the Gospel. And somtimes it means "to convert to a belief of the Gospel." In this sense it is almost equivalent to the word "save" when used in its spiritual sense, and this is the sense in which we shall use it in this article.

1. The Bible tells us that "It pleased

God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) Preaching is the divinely appointed and approved method and means for the evangelization of the world. Other methods may be employed and other means used for this end but they are secondary and subordinate. Preaching has always been, and must always be the chief means used in the conversion of sinners, as well as in the edification of saints. But the minister is not merely the "preacher" but he is the leader of the congregation in every good work. It is rarely, indeed, that a congregation is in advance of its minister in any form of christian effort. While he cannot do all the work of the congregation, he must know what needs to be done, and see that some one does it. In all evangelistic effort he is the official head and must be the actual leader. Despite the talk about the independence and individuality of this twentieth century, the fact still remains that people want leaders, they like to be led, but it must be by one in whom they have confidence. The standard of leadership has changed. The evangelization of Egypt, the evangelization of any country, the evangelization of the world, depends upon the minister.

2. To supply ministers to ten millions of people at the rate of one minister to each thousand persons would require ten thousand ministers. This great number can never be supplied from foreign lands: neither the men nor the means can be supplied, and they would not be efficient if they could be sent. The missionary is acceptable, and in the present state of things necessary, as a missionary, but not as permanent pastor. His language must retain its foreign accent, his ideas something of a foreign stamp and his methods a foreign mold; they are not those of the people to whom he ministers. He cannot fully sympathize with them in their trials, nor understand their temptations. They look upon him as a sort of superior being, but not one of them. He may reach and influence some but he cannot get hold of the great masses. This can only be done by leaders from among themselves, whom they have chosen for themselves, and whom they, at least largely, support. Thus they realize that he is theirs, one of themselves, to whom, because of the position in which they have placed him, they owe not only a material subsistance, but moral support in the work to which they have called him. Thus he has their sympathy as well as their support. They realize that they can be a help to him and readily second his evangelistic efforts. The evangelization of Egypt, depends upon a native, working church but this church depends upon a native ministry.

A TYPICAL LABOURER IN EGYPT.

3. That men engaged in the most important work in the world should have the best possible preparation, scarcely needs to be remarked, and in this country all denominations realize the need of an educated ministry. Men, who, because of their ability and education, are listened to with respect, no matter what be their subject, will, other things being equal, succeed better as a preacher of the Gospel than the equally zealous ignoramus, in any country. And in the Egypt

of today where there are many men of shrewdness and literal education, a minister's success depends largely upon his education. No doubt some of the success of the work in Egypt is due to the respect which is accorded to our native ministers by men of position and influence who do not accept their doctrine, and it is equally certain that much of this respect is due to the superior education of the ministry. "The things preached" may seem to the unregenerate mind, "foolishness" but the preacher must not be a fool, but "he that winneth souls" must be "wise." He must be trained for the work by receiving the best possible education.

4. But training for the work is not sufficient, as Dr. Watson remarks in his "History of the American Mission in Egypt," there must also be training in the work. Education does not always bring wisdom. Soul winning is an act as well as a science. Education may give the man the science, but only practice can secure the art. Of course in this the Master himself must be the great Teacher and the Holy Spirit the great Guide. Yet the human element should not be ignored. That there is a longing for some such aid to pastors in this country is evident from the very way they seek the services of men who have had success in evangelistic work. The labors of these men are in demand, not so much because of what it is expected that they will accomplish by their own efforts, as in the hope that of acquiring their art. It is also manifest in the large attendence of ministers at the training schools for workers. This same longing exists among the ministers of Egypt, and for several years they have been holding a voluntary annual meeting for conference, lasting two or three days and these meetings have been growing more and more practical year by year, as more and more our Egyptian brothers are coming to realize that "The Evangelization of Egypt depends upon an educated and trained native ministry."

The Work of the American Bible Society in Egypt.

Very early in the history of our American Mission in Egypt it affiliated with both the American and the British and Foreign Bible Societies; procuring supplies, and receiving aid from each. The work was carried on under the auspices and in the name of the mission in connection with the distribution of religious and educational books by what was called the "Book Department" of the Mission. This continued until Feb. 1901, when a growing discontent on the part of the Bible Societies culminated in a new arrangement by which the Bible Societies became entirely responsible for the distribution of Scriptures in the Nile valley. The territory was divided, and for a time each Bible Society had an American Missionary who was designated by the Missionary Association, devote a part of his time to the superintendence of its work; the Bible Society remunerating the Mission for the services thus rendered. This arrangement with the American Bible Society continues to this day, with gratifying results. The last year that the Mission carried on the work, the sales of Scriptures for some reason, were not quite so great as in some former years, the sales for the two societies being but about 15,000 volumes. While now the annual sales of the American Bible Society alone are about twice that many or thirty thousand volumes a year. And each year the Scriptures are being circulated by this society in Egypt in about as many languages as were spoken in Jerusalem on the day of Pentecost, (sixteen to eighteen.)

This distribution is effected mainly by means of colporteur. The entire field is divided into about twenty-five colportage districts and a man assigned to each district. An effort is made to have each man visit every town and village in his district as often as possible. As practically all the inhabitants of the Nile valley live in towns and cities, the

printed word is thus brought within the reach of all. These colporteurs are evangelists as well as sellers of Bibles, and many a congregation in Egypt owes its existence to their labors.

They are the advance guard in evangelistic effort. Under the present arrangement they are as effective as missionary agencies, as if employed by the Mission itself, while it is freed entirely from the financial burden. The missionary superintendent is not at all hampered by the Bible society in his direction of their work, although, of course in faithfulness to the Bible Society he will strive to direct their efforts as to best promote its interests and objects, which are in reality the same as those of the Mission. The difference being that the one places the emphasis upon the printed word while the other puts it upon the preaching of the Gospel; but the two work together, and in some instances the colporteur is compelled by circumstances to be more of a preacher than a bookseller, sacrificing present circulation for future prospects. He prepares the way for the regular preacher and teacher, and the work of these in turn, creates a greater demand for Scriptues, and thus the Bible Society and the Mission are linked together, working hand in hand for the evangelization of Egypt.

Islam and the Sudan.

By Rev. Andrew Watson, D. D., Cairo, Egypt.

The following are extracts from the paper of Rev. Andrew Watson D. D., one of our veteran missionaries in Egypt. His paper, which is of some length, was prepared especially for the notable conference at Cairo, April 1906 and appears in full in the publication of reports of this conference, under title "The Mohammedan World of To-day." Revell & Co. publishers; price $1.60.—Eds.

FROM the time the Mohammedans added Egypt to their conquests, the defection of Egyptian Christains to Islam began, and it continued all down the centuries until the days of Mohammed Ali; indeed, it cannot be said to have ceased up to the present time, for no year has passed during my residence of forty-four years in the Nile Valley without my hearing of several instances of defection.

The causes are easily found, and were chiefly the hope of worldly gain of various kinds, severe and continued persecution, exposure to the cruelty and rapacity of their neighbors and personal indignities as well as political disabilities of various kinds. Mrs. Butcher, in her book on the Egyptian Church, has told us some of the sad and cruel experiences of the Christians of Egypt under the dominion of Islam. Indeed, it is a wonder that any one bearing a Christian name could have lived until the eighteenth century. Before that time no amount of Christian testimony could

A HUT IN THE SUDAN.

condemn a Mohammedan. *Christians were not allowed to ride horses or wear a seal on their fingers, or wear a white turban and in title deeds, conveying property from or to a Christian, he was described as the "accursed one."

Social Conditions.

Speaking generally, this is the saddest phase of my subject. With few exceptions the women are either the slaves or the playthings of the men, and oftenest by far the former.

Excluding the highest strata of society, a man generally marries in order to secure a permanent servant for himself and his immediate family relations, and if the wife does not fill the bill, she is either divorced to make room for another, or a second wife will be added. In a conversation with a prominent Moslem, he said that not more than five per cent of the Mohammedans in Egypt retain their first wife to the day of her death. Divorces are as frequent as they ever were, but in fewer cases is there a plurality of wives. In the homes the women occupy one part of the house and the men another; generally the men eat first, then the women, then the servants.

TYPICAL SUDANESE MAN.

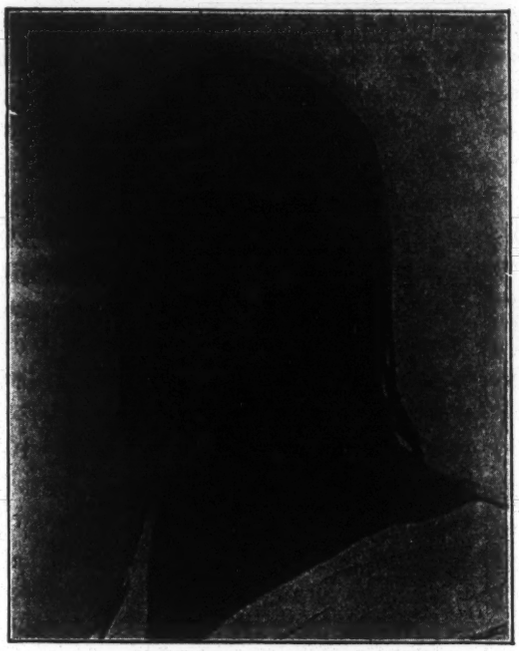
Outside the family circle there is no commingling of the sexes above a certain age, at a common meal or for an evening sociable. Even at funerals and marriages, the separation is strictly observed. At marriages, both men and women witness the same obscene motions of the dancing girls and listen to the same immoral chanting vet from different positions on the premises.

Marriages are very often legalized when the bride-groom is less than sixteen and the bride less than thirteen, and the arrangements are all made and carried out by their nearest relatives and sometimes in spite of the opposition of one of the couple. At their first marriage they can therefore, have no idea of the responsibilities and cares incident to married life, so it is no wonder that there are so many unhappy in their homes. One reason, and perhaps the chie reason, for early marriages is to prevent the youth from falling into vices which are very prevalent, and caused no doubt by the reading and relating of vile stories in the hearing of the children, and the general unchaste character of the conversation of the people. Indeed the subject of conversation in the homes and in the cafes and streets is sufficient to corrupt the minds of the youth and lead them to immoral acts of various kinds.

The causes of divorce may be anything and often nothing except that the man wishes to get rid of his wife in order to be able to secure another. The legal allowance for divorced women for even the limited legal time is often only collected from the man when the woman has powerful friends to plead her cause before the *Kadi*. One of the saddest sights in Egypt is the environs of the *Kadi's* court, where divorced women and widows come to plead in vain for justice. The jealousy of Mohammedans for all

* Native Christians is here understood.

that pertains properly to their religious system, especially as regards the prerogatives of the men, their authority over their wives and other female members of their household, has effectually prevented any reformation in the *Kadi's* court.



A TYPICAL SUDAN WOMAN.

The use of opium and *hashish* is widespread, and in the cities and large towns drinking Western intoxicants is becoming more and more common, especially among government officials and servants. I have been told by well informed Mohammedans that neither learned nor unlearned nor rich nor poor, nor high nor low, regard it as a sin to take opium in some of its forms.

Mission Work Among Moslems.

The American Mission.

The oldest Protestant mission in Egypt is the United Presbyterian Mission of North America. Its first missionaries arrived in the field in 1854, a few years after the Christian Missionary Society had left it. The purpose of the mission was not as has been reported in some places to labor among the various Christian sects especially, but to preach and teach the pure Gospel of our Lord Jesus Christ to Jews, Moslems and nominal Christians, where and when opportunity offered. It so happened that God in His providence opened the door to the Copts, who, it would be easy to prove, were at the time in great ignorance of the Word of God. Instead of beating at the bolted and barred doors of Islam, at a time, too, when there was no religious liberty, the missionaries entered the open doors of "the lost sheep of Israel."

Yet from the very beginning of the missions there were many opportunities of reaching the Moslems indirectly. Through all the history of the mission, many Bibles and other religous books were sold to them, and for many years past over 2,000 Moslem pupils have attended our schools; last year (1906) there were 3,067, of whom 2,446 were boys and 621 girls. (For more recent account of school work study the Foreign Report for 1907.—Eds.)

During the last four years, two evenings a week in Cairo have been devoted to the public discussion of the various points of difference between Christianity and Islam. These meetings have often been attended by large numbers of Mohammedans and opportunity is generally given to one to reply. Our physicians at Assiut and Tanta have many opportunities in the homes of the people, as well as in the hospitals, to give important testimony to the saving power of the Great Physician. They are often called to treat the sick and suffering in Mohammedan homes.

Results.

As to results, the mission reports nearly one hundred and forty converts from Mohammedanism during its history —in 1900, there were six; in 1901, there were also six; in 1902, there were eight; in 1903, there were fourteen; in 1904, there were twelve. Two of these have deflected to Islam through the threats of friends and Moslem officials. One of the converts is now a sucessful medical missionary to China, Dr. Andrew Greene.

Review of the Mohammedan World of Today.

"The Mohammedan World of To-day" presents a volume of carefully collected evidence which cannot be passed by without attentive consideration by any one who desires to know the facts of the case. Its writers with hardly an exception, are veteran missionaries who give information about the countries in which they have spent many years of their lives. They tell us about the social and political conditions of these lands, and the relation in which Islam stands to Christianity in them. They inform us when Missionary work among Moslems began in these countries, what special difficulties and encouragements are met with, what methods are used to reach the people, and what results have as yet been attained. We are also led to see how wonderfully God has been opening up the Mohammadan world to the pioneers of the Gospel and how great a part of the population of these lands is now under the rule of professedly Christian nations. The Rev. Dr. Zwemer estimates the total Mohammedan population of the world at about 232,966,000. Of these some 161 millions are now under Christian rule or protection, 32 millions under heathen rulers, 22 millions under minor Moslem sovereigns, and only 16 millions under Turkish sway. Not a few writers however give reason to regret that, in the Mohammedan lands subject to England and Holland especially, an unfair degree of favor is shown to Islam, and that Christians, whether converts from among the Moslems or members of ancient Christian Churches, as the Coptic in Egypt, are subjected to certain disabilities. In the latter country Dr. Watson states that "Christians are not eligible to many of the places in the government service," and that "the British occupation instead of weakening Islam, has strengthened it." At a time when attention is being drawn to the danger of a Pan-Islamic Jihad, one is led to question the wisdom of this policy, even on secular grounds. In West Africa we are informed, the English Goverment "becomes involved in backing up Islam politically, and inevitably religiously also. Repairing broken down Mosques by order, subscriptions to Mohammedan feasts, forcible circumcision of heathen soldiers on enlistment ect., ect., are some of the ways in which the general trend is indicated." We are informed that on more one than occasion the British Foreign Office has attempted to prevent American and English Missionaries in Persia from "proselytizing" among Moslems, under the penalty of expulsion from the country. These things ought not so to be and would be impossible, were the real nature of Islam and its effects, as seen in the condition of all Mohammedan lands, properly realized.

* * * * * * *

The Christian Church is not yet awake to the need of evangelizing the Moslem world. One object of the Congress at Cairo was to impress this fact upon Christian people, and to take steps towards arousing interest in the work. Nearly *one-third* of the Mohammedan population of the globe is as yet *wholly unreached.* In lands where the Gospel is being preached, millions of them have not yet been brought in contact with the Christian Faith. Every Mission station is undermanned. Invitations to send Medical and other Misisonaries are in many places received from Moslem tribes in different countries, and we have none to spare for them. "Nowhere are the efforts at all commensurate with the opportunities." We cannot conclude our Review of this most important and interesting volume better than by quoting Dr. Zwemer's words at the close of his final Article: "The outlook everywhere is not hopeless but hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world."—Extracts from "Blessed Be Egypt."

"Our Moslem Sisters."

A Cry of Need from Lands of Darkness.

By Mrs. S. S. Wilson, Xenia, Ohio.

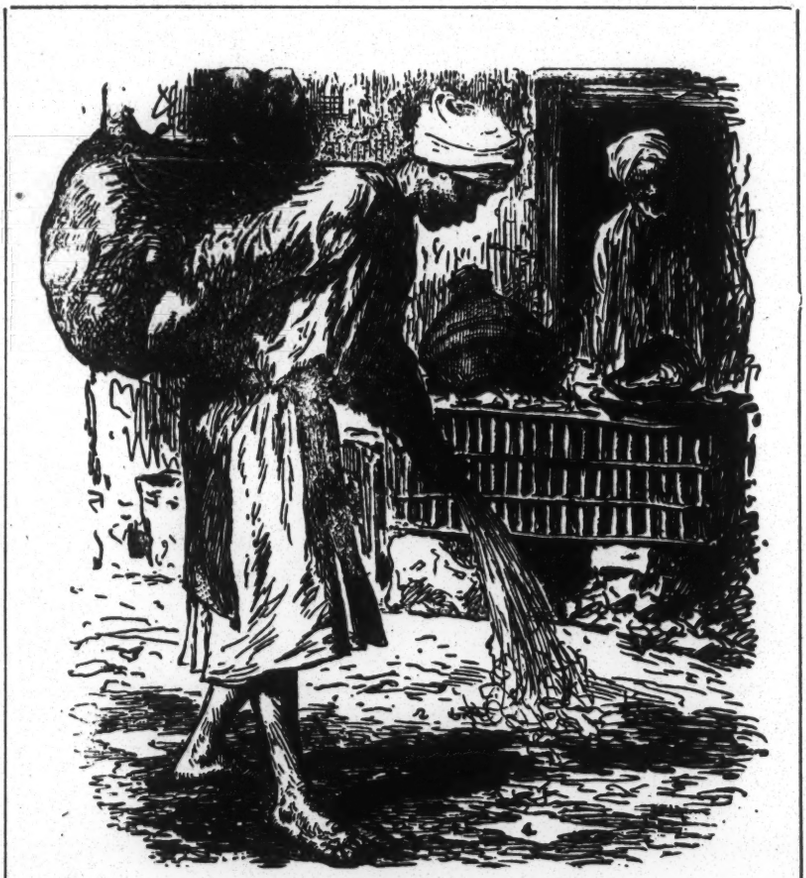
THIS book, whose sub-title is "A cry of Need from Lands of Darkness, Interpreted by Those Who Heard It," is, in a manner, unique. For it is not written by one person, nor even by two, but each chapter—and there are twenty-five, has its own author. And yet though "there has been no communication between the writers "yet there is absolute identity of evidence, because all the Moslems of these lands are under Mohammedan law." "All the chapters", we are told in the introduction, "were written by missionaries in the various lands represented. And with three exceptions the writers were women. This series of sketches was an outgrowth of the interest aroused in a Conference in behalf of the Mohammedan World, held at Cairo in the April of 1906. From Egypt, Tunis, Algeria, Morocco, Central Sudan, East Africa, Arabia, Yemen, Palestine, Syria, Turkey, Bulgaria, Persia, Baluchistan, Southern India, Turkestan, Cathay, Java, Malaysia, come, from various writers, testimonies to the misery, ignorance, degradation even, and infamy of the great majority of the one hundred millions of women who are under the sway of Islam.

Even a casual reader of Oriental literature cannot fail to discover for himself amid all the glamor of those ornate tales or treatises or verses, both the utter contempt and durance in which the women of the seraglio or harem are held by their masters, and also the subtle influence which, nevertheless, these despised chattels exert over the affairs of men. But in the volume under review, we see presented with all the clarity of Occidental expression the actual condition of most of these poor women. Ignorance, absence of real religious sentiment, the distress of early marriage, pervading vice, disease, polygamy, divorce, slavery in some cases—such are the most salient features of the inheritance of the daughters of Islam. This false religion is known by its fruit. In every land where to any extent it prevails, some, or all, of these evils are found. In certain countries, such as India or Syria where there is a good degree of contact with European nations—though this brings perils of its own—some modification of iron-clad custom has forced itself; while in other districts, almost savage, woman is somewhat relieved from the oppressive seclusion of the harem.

The writers of this symposium admit that there are rare, very rare, cases of happy Mohammedan homes; but these are nearly as unusual as are white blackbirds. Nor are the women by nature either unresponsive or dull. On record are instances of vast affection and of real aptitude of mind and native intelligence. Unwelcome at birth; brought up in the midst of polluted surroundings; with constitution impaired by unwholesome seclusion or by disease either inherited or acquired; married in extreme youth; dreading ever the disgrace of divorce or the advent of a rival wife; abused, it may be, or neglected by her husband and under the almost absolute sway of her mother-in-law—in fact, it seems that existence would become endurable only after one had attained the dignity of having a married son!—without adequate conception of even the religion taught by the Koran; with no true hope of a blissful future—what does life hold for the poor Moslem woman? And yet, in many cases these veiled creatures of the harem hug their chains, being terror-smitten at the thought of change.

The assertion is made that instances are

more than occasional where the men in some of these countries deprecate—at least in word—the condition of their women, but affirm that the latter could not be induced to alter their customs. And it is not difficult to understand that such might be the case, when for centuries the Mohammedan women has been kept in ignoracne of the outer world. It is, however, encouraging to note sentences such as the following:



A WATER CARRIER IN EGYPT.

"Yet even among Mohammedans polygamy is a dying institution. Its deathblow has been struck because educated Moslems are beginning to be ashamed of it."

And again:

"The social evils of Egypt are endless, but there is a hope of better things for the future. One of the characteristics of the 'New Egypt' is a reaching out after higher ideals. The ideal of the marriage relation is rising, the educated young Egyptian is beginning to claim his right to choose his own bride, thus making the marriage relation more stable because the grounds of compatibility are surer. With this change of ideas on the marriage question and because an educated man would rather choose an educated wife, there is a growing demand for female education."

Many men also are now willing to send their daughters to school, or will employ for them foreign governesses. The pathetic mental state of those Moslem girls who have received only a secular education is depicted in a recent work by a French author. Good as such an education might be in itself, it will not effect a complete cure for the wrongs of Mohammedan women. Mere worldly teaching and what is frequently styled civilization will not suffice to bring about the real abolition of these sad conditions. Only the Gospel will thoroughly correct

morals as well as manners. The question is simply: "What plans are the best to employ for bringing this panacea to those whose souls are mortally diseased?

A number of methods are suggested in the various papers compiled in the volume under attention. One is to influence the Mohammedan men as favorably as possible with regard to Christianity, so that they may somewhat relax the rules which isolate their wives and daughters. Another way is to establish Christian orphanages, asylums and boarding schools for girls. We quote, also a parargaph treating of a method which seems to be somewhat novel.

"Women's settlements are only beginning to be tried in different parts of the field, but we believe that this method would be found helpful both in towns and villages, but especially in the villages. The thought is, to have a group of about four workers and one or two native helpers living together, composing a women's household, into which the Moslem women may freely come without fear of meeting any men. These settlements should be within easy reach of an ordinary mission station, so that the work should be part of the whole, and the husbands should be cared for by others at the same time."

Christian educational institutions are very helpful as far as the younger girls may be concerned; but the ways which as yet have proved most efficient for reaching the Moslem women have been found in the efforts of the medical missionary and of the evangelistic visitor. These, of course, will do their most valuable work in association. United Presbyterians will not need to be assured of these after they shall have read the reports of our own workers in the foreign field. Here may be found ample corroboration.

"Our Moslem Sisters" is a thoroughly interesting book, bearing the imprint of truth, sincerity and sympathy. The illustrations are appropriate and affecting.

On the cover is a beautiful reproduction of a painting by Mr. Talbot Kelly. Missionary Societies will do well to add such a volume to their libraries.

"Our Moslem Sisters" edited by Annie Van Sommer and S. M. Zwemer, F .R. G. S. Fleming H. Revell Company, New York and Chicago. Price, $1.25 net.

Egypt An Object Lesson to Mohammedan Countries.

By John S. Chandler, of India, in Missionary Herald.

IT is said that many travelers from Arabia and Turkey, not to mention other lands, when they visit Egypt take note of the peace and prosperity there enjoyed under British influence, and return to their own countries with minds open to realize the contrast. These observers learn lessons that will never be forgotten.

They see the main line of the state railway following the Nile, with not less than eight light agricultural railways traversing the irrigated fields and bringing the crops to the main line whereby the Egyptian *fellah* gets his onions into the markets of the world a fortnight ahead of any other nation.

Besides onions by the car load they see the early crops of beans, barley, wheat and clover, and the later ingathering of cotton, all made possible by the wonderful irrigation works, the barrages and canals, second only to the Suez Canal itself. The most recent is one a mile long built entirely of steel in seventeen sections, to convey water from the Nile across the Eastren Desert to Kom-Ombo.

Today travelers can reach Khartoum by rail from Cairo instead of by tedious camel ride from Suakin or Korosko,

From Khartoum they can sail 1,100 miles further to the Uganda frontier in only four weeks instead of by a journey of many months; moreover a monthly post keeps them in communication with the civilized world. And all these regions are under the protection of Sir Reginald Wingate, governor-general of the Soudan, instead of Zobehr Pasha, dictator and slave dealer.

At Cairo, along side of the great El-Azhar University, with its 10,000 students from all Mohammedan countries, the follower of Islam sees the splendid work of the United Presbyterian Mission, and that of the Church Missionary Society Mission housed in Beit Arabi Pasha, where Moslem as well as Coptic converts are witnessing for Christ unharmed, and both Copts and Moslems subscribe for the Anglo-Arabic Christian weekly *Orient and Occident.* Turk and Arab observing all these wonders, the like of which their own lands do not show, are inevitably set thinking.

Lord Cromer in his report for 1904 divided Egypt and the Sudan into three zones:—

1. *Egypt proper.*— Although the majority of the population is Moslem, an important minority has, for centuries past, held to the Christian faith. Many of the Moslems are highly educated and understand European views and methods of government. So full freedom may be accorded to the Christian to convert the Moslem, or the Moslem to convert the Christian, by all ordinary and legitimate means of persuasion, provided nothing be done of a nature to disturb the public peace.

2. *Northern Soudan.*—Here the indigenous population is wholly Moslem. All are in a backward state of civilization; only recently have they been brought into contact with European ideas or methods of government. They are credulous and singularly liable to fits of religious excitement; hence become the easy prey of religious impostors. As they are too ignorant to be able to distinguish between the action of the British government and that of an individual European, whether of British or any other nationality, to allow free scope to missionary enterprise would not only be unproductive of result, but would also create a feeling of resentment that would set back the work of civilization.

3. *Southern Soudan.*—The population is pagan. Until recently they have had no contact with Christians, and their contact with Moslems is associated with the cruelties of the dervishes under the rule of the caliphs, and with those of the Arab slave raiders under the previous regime. Consequently they require different treatment from the people of either of the other zones.

This careful discrimination in administering Egypt is a great object lesson to nieghboring peoples.

"There are many whose sole idea and one motive and principle of life is not to serve their generation, but their generation must serve them. They have no design and no desire for anything but self. The object to which everything else must bend is their own gratification and advancement and enrichment. The world is none the better, but the worse, for their having lived in it, and is all the better off when the grave covers them. We are none of us free from the obligations of serving our own generation; the responsibility rests on us in all its weight, and selfish worldliness is a curse to any community, to any generation. A nation, a state, a community, a church, a family, an individual, soon tells the story whether it is serving its own generation according to the will of God or not."—Selected.

Our New Work in the Sudan.

By Gebra Hanna.

OUR work in the Sudan began in November 1900. The first missionaries, who were sent to this field, were Rev. and Mrs. J. R. Giffin and Dr. and Mrs. H. T. McLaughlin. Our rative church of Egypt, was very much interested in this matter and sent one of its young men. Mr. Gorman the colporteur, and myself left Egypt Nov. 23, 1900. We stopped a few days in Halfa (575 miles north of Khartoum,) where we held meetings, several times in a hotel. Some twenty or thirty young men attended the services. We then left for Berber (200 miles north of Khartoum),

Dr. McLaughlin at Work Setting a Broken Leg.

where we met one of our most earnest friends, Mr. Gabriel Soliman, who was a merchant in Berber and who had good influence with the Copts there. We had meetings in the Coptic chapel, three or four days, after which we left for Omdurman, where we rented a house for our meetings. Since then our Lord's church in Sudan "had peace, being edified and walking in the fear of the Lord and in the comfort of the Holy Ghost was multiplied." In March 1902, Rev. and Mrs. Giffen, and Mr. and Mrs. McLaughlin, left Omdurman, to cast their lot among the Shulla people. They selected a high place, on the Sobat, which they called Doleib Hill, to be their station—560 miles away from Khartoum, South.

How the Work Has Been Blessed.

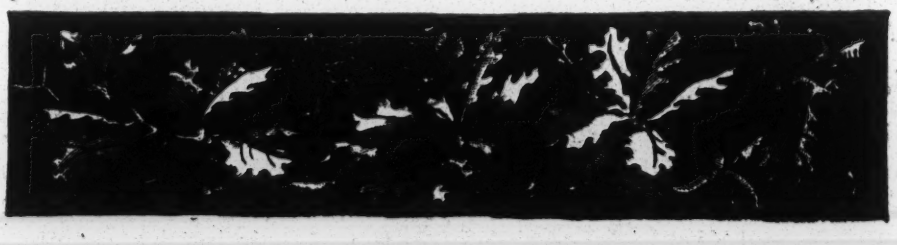
Comparing the work of today with what it was in 1901, we see how the Lord blessed it. In 1901, there was only one station—Omdurman; but now we have seven stations—Halfa, Atbara, Omdurman, Khartoum, Khartoum North, Wad Medani and Doleib Hill. In 1901 there were in the field two married missionaries, and an Egyptian minister; now, there are four married missionaries, three unmarried young men, two young ladies, three Egyptian ministers, and five Egyptian teachers. In 1901 the mission had not a single school in the Sudan, now there are four schools on whose rolls, there were 220 pupils last year. In 1901 the Mission had a small house in Omdurman, now, it has there two plots—one is for a school and the other is for a hospital. There are also about two acres in Khartoum, two acres in Khartoum North, and a plot in Wad Medani. The synod of the Nile, owns property in Halfa and a plot in Khartoum, on which we hope to build a nice church before long. Our brethren in Egypt and in the Sudan, gave about $5,000 for building this church.

The medical work in Omdurman and its district is another great step, which was taken this year. Dr. McLaughlin is working daily in this district—forty or fifty patients come, every day to his clinic, for treatment. We have great hope that this medical work, will open the door to the conversion of many Sudanese. We have now, two Christian Endeavor Societies, one is at Dr. Giffin's in Khartoum and the other is at Dr. McLaughlin's in Omdurman. Each of these societies has, once a month, a

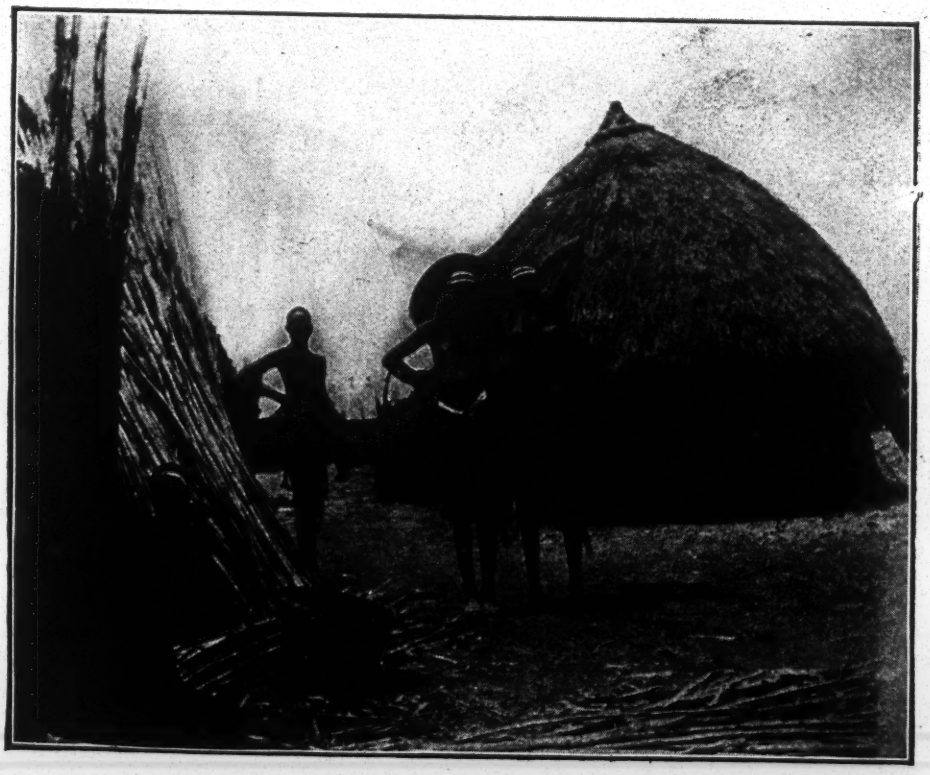
Scene in Front of Dr. McLaughlin's House.
Dolaib Fruit on Stem.

social meeting, which is attended by many young men, who enjoy themselves, with hearing a lecture or a sermon, sometimes have refreshments and sweets. These societies have done great good among the young men in Khartoum, Omdurman and Khartoum North. In one of the meetings of the Christain Endeavor Societies, Khartoum, the subject for meditation was "How do we spend our leisure hours?" One of those who spoke at that meeting was Dr. Giffin who said that he had a Bible Calendar, which might be used in the leisure hour. Thirty persons took this calendar and promised by signing their names to read the Bible every morning and evening. In another meeting the Temperance Committee asked if there was any one, who was ready to sign the pledge and at once twenty-five persons signed it. In another meeting the Literature Committee proposed to have a library for the society. As soon as the members heard this proposal, one of them rose up and said "I will give one pound ($5) toward this object," a second member immediatly said, "I too, will give one pound" a third person the same thing, another gave half a pound and a Greek gentleman gave another half a pound. Our church in the Sudan is gaining every year some men and women. Three young men confessed their faith this year in our Khartoum church. Dr. Giffin visited Halfa two months ago and received three women and two men into the membership, and baptised one child. I hope I shall go up in a fortnight to Wad Medani (on the Blue Nile 124 miles from Khartoum,) where six persons desire to unite with the church. All these things help us to say with a humble spirit, "Hitherto hath the Lord helped us." Yea they will encourage us to sing a song unto the "vineyard of wine." "I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day.

The members of our Sudan church are about one hundred men and women, most of whom were trained in our Assiut College. There are also about one hundred young men, who, though they are not united with the church, yet they were trained in the college, or in the mission schools, or in the synod schools in Egypt, where they received not a little amount of Christian knowledge, which is enabling many of them to live a holy and pure life. These two hundred persons are scattered througnout the Sudan —from Halfa to Gondokoro, and from the Red Sea to Kordofan. No one can tell what a great influence this mighty army has, and will have in this dark country.



TYPE OF SUDANESE BOYS.



Missionary Review.

TYPICAL HOME IN THE SUDAN.

McLAUGHLINS AND CARSONS AND ——!!
IN THE SUDAN.

DR. McLAUGHLIN'S HOME, DINING ROOM AND KITCHEN IN THE GROVE OF PALMS.

Tributes to Miss Adelle McMillan from Her Fellow Workers.

Her Work on the "Ibis."

By James G. Hunt.

IN point of time occupied, Miss McMillan's work from the Nile Boat might be regarded as comparatively unimportant, since it covered but two weeks of her twelve years in Egypt. But it has a peculiar interest from the fact that it was virtually the last work that she undertook. When it was known that the writer and his family were to go on the "Ibis" in December, we invited her to accompany us. Ties of personal friendship entered largely into the arrangement. Yet we felt certain of her equipment for such work. She herself, shrank from it, and suggested others as more suitable than herself. She wrote regarding it, "I feel so weak." She feared too, that the up-country women would not be able to understand her Arabic nor she theirs (the spoken language differing considerably from that of the Delta);—"I have become such a down-country *fellaha*," she said. And so accustomed was she to dealing with Mohammedans that she felt that she hardly knew how to work among nominal Christians. But as in all else it was what the Master would have her do that decided the question, and she came,—choosing the time of the holiday vacation in her school that there might be as little break as possible in her work in Tanta.

She left home on Christmas night and joined us the following morning in Keneh, the most southern point that we reached; and then accompanied us down stream as far as Suhag, some half dozen towns being visited on the way. The days were spent visiting the homes of the people, and every evening there was a meeting, either in the church or in some house. Miss McMillan's special effort was to reach the women. Occasionally special meetings were arranged for them but usually the more intimate contact of house to house work was the method used. If we went together to a house, after greeting the men, she would soon find her way to the apartments of the women. Where there seemed any hesitation about giving her access to them, her kindly tactfulness always won the day. And she was sure to win at once the hearts of the women and children.

In a few moments, she would be seated in the midst of them, some of the older children, perhaps reading aloud from her Testament, and she asking questions and making comments as they went along. So simple and natural was it all, that they hardly realized they were having a Bible lesson. But after they had bowed their heads in prayer, and she took her leave, they must have felt that one of God's messengers had been with them.

Whether in the homes of the poorest or of the most well-to-do, she followed the same plan. She went as one having a message to give. It is easy to let the social feature predominate in such visits, and often hard indeed to prevent it. But those whom she visited could never mistake the purpose that brought her to them. While showing unfeigned interest in their everyday affairs, their eternal interests were her chief concern. And her directness in word and manner left no doubt as to the message she meant to bring. In the public meeting too, her place was in the midst of the women in their secluded corner. And the speaker often felt that his mesasge meant more to them because of her presence there, and especially her earnest words with them at the close.

Among the scenes that we vividly recall was her gathering the curious children that stared at us from the banks and telling them Bible stories. They were shy, and when first approached, would scamper away; or perhaps their

elders would drive them away. But their curiosity easily drew them back again. Once the family baby was used to attract them; and again a tin monkey from among the children's toys, served the purpose. And when the stories were finished, they would all go away smiling, bearing some illustrated Scripture cards. Another scene to be remembered was when she read the story of Joseph one Sabbath morning to the boat crew,—all Mohammedans. I had gone to a service in an inland town to which she did not feel able to ride. So she proposed to the men to read to them. They called for Joseph's story, and she read it, explaining and applying it in simple language as she went along. They sat grouped around her on the deck with upturned, eager faces, drinking in every word, and asking many questions, and uttering many an exclamation of surprise and appreciation. It was long past the dinner hour when they were willing to let her stop.

Her quick sense of humor helped to relieve the tenseness of the work, as well as to lead her often to the heart of the situation. It never failed to amuse her when desperate efforts had to be made in some houses to find a place for us to sit. And when, in going from house to house, we were feasted to our utmost capacity, and our hospitable Egyptian friends as a last resort would press oranges upon us, saying "*Bes moiva*" (they are only water,) she would say, "As if water even didn't require space!"

But we felt that her chief value to the work was in the fragrance and force of her life. It was a life hid with Christ in God. It was marked by a calm peace and power that showed she had seen the Master face to face. She would never go forth to meet men and women till she had communed with Him. Through the thin partitions of the boat, the breathings of her soul in prayer sometimes reached my ear, disclosing the secret of her transformed life. When watching for the Lord's leadings in our plans of work, we found her keenness of spiritual insight and her sympathy with the Master's purpose of invaluable aid. What fruit will eventually appear from her brief period of service on the "Ibis" we cannot say: but we are confident that not a few, when they think of her visits, will be conscious that the Kingdom of God came nigh unto them. And to us who are her co-workers, those days will remain a precious memory.

Her Work in Alexandria.

By Leonora J. McDowell.

Across the waters came a message which filled our hearts with mingled feelings. God had come and taken unto himself our dear friend and co-laborer into His vineyard to dwell with Him on high. A few short weeks before we had gone to the steamer to see her off to the home-land little thinking that we would never see each other in the flesh again. Suddenly and unexpectedly the message came and our hearts cried out, "why Lord? We cannot do without her" but He who doeth all things well knew what was the best. He knew that her work was done and He took her to Himself.

On coming to the field in 1905 she was sent to Assiut where she spent the first winter and in the autumn was removed to Alexandria. Here she labored until the time of her furlough. She lived very near to God and her companionship was a daily inspiration to those around her to do better. In the school room and on her rounds among the houses she gave of her best, never thinking of self but always ready to respond to any and every call to do for her Lord.. In the school room she never forgot for a moment that the great object was to lead the children to the feet of the Master and she was rewarded in having her girls gather around her to spend precious hours with her in close communion with God. Her influence in the city through the school room was far reaching, how far, none can tell but He who is Lord of all. Faithful and untiring in

her study of the Arabic she gained a very good knowledge of the language. We were all hoping that the way would open up for her to make special use of this knowledge to reach the hearts of the women in the harems of lower Egypt by following up the work of our lady doctors.

As soon as she had the necessary preparation for taking over full work she was given charge of the girls' school in the Moharrem Bey district of the city, and in 1900 during the absence of the writer, it fell her lot to carry the heavy burden of having charge of the two girls' schools here. (These two schools are a full half hour's walk apart.) She also conducted two extra weekly prayer meetings. All this was more than she was able to carry. Never since has she been as strong as she was before that time. At the end of one year she was relieved of the extra burden, which she had been carrying and was left free for the work in the Moharrem Bey district.

Having work in both of the school districts she came in contact with many of the women in each and found her way into hundreds of homes early in her life. Being anxious that nothing would be neglected during our absence she also undertook to carry on the work among the women in Gabbai district, a long trolly ride from the mission house. It was a heavy task when added to her other work but she accomplished it and every week carried the Gospel message to the poor ignorant women who awaited our Sabbath visits with eagerness. Many, many in Alexandria mourn her loss with us and from the lips of all who knew her well we hear the same words "She was ready." She, too, gave testimony of her willingness to depart, grieving only for her "women and girls in Egypt." Is there no message here for you, my dear sister, in the home-land? A precious door is open for some one.

Who will come to "her girls and women in Egypt."

THEY NEED YOU.

Foreign News Budget.

We have here several interesting letters from our young women missionaries in India. No one can read of their work and not have a desire to sacrifice with them in this great work.

India.

EAGLES NEST, DHARMSALA.

Dear Friends—Another summer with its heat, mosquitoes and dust-storms has almost gone by and still we are living and happy. This is one of the things we have to praise for that though the heat is so intense—at times almost unendurable—yet the work is always so interesting and the Father gives us such joy in it all, that we forget about the heat. We who spend the winter months in itinerating find plenty of work in the station to keep us busy during the summer. In Zafarwal we have a little school for Hindu girls which claims part of our time. I wish you could see and hear the little girls recite Bible stories, repeat verses and sing Psalms, yes, and pray the Lord's prayer, too, with their little heads reverently bowed. Surely it is worth all the expense and labor to have His word find a place in these young hearts. The Devil has become alarmed over this very thing and has stirred up the Hindus of Zafarwal to open a school in opposition to ours. Five of our little girls left us and went to them—not be-

cause they wanted to at all, poor children, but because some father, uncle or priest, compelled them to. When they heard this school was to be opened they all said, "We do not want to go to another school, we want to stay here." But the people were older and "wiser" and they said, "Our girls are learning about Jesus; we must take them away from that school." He who is with us, however, is stronger than they that are against us and our school is still going on and prospering too. We visit regularly a number of villages near the station in which there are Christians or inquirers and teach them. They like to have us come and usually are ready for us when we come. The sad part is when we make the last visit of the summer and tell them that our work will be out in the district and that we cannot come to see them for a long time and they say, "Then what will we do?" We'll forget all if nobody comes to teach us. And we want to learn more."

Two or three days in the week are spent in preaching the Gospel to the Hindus and Mohammedans of the city and nearby villages. This work with the summer Bible school for the native evangelists and their wives keeps us busy until August or September when we go to the hills for six weeks.

I am on the hills now—at Dharmsala where the great earthquake occurred in 1905. Only man's work was destroyed, however, and the mountains are just as grand as ever. We shall get down to the plains just in time for the Convention for Spiritual Awakening in the Punjab. Shortly after this will be our Annual meeting. Then we will go to camp for the winter.

Yours sincerely
ANNA M. HAMILTON.

August 19, 1907.

PASRUR.

In our Summer School which was held in April and May we talked to the women about starting Missionary Societies in their own villages. The women were greatly interested but realized that it would be hard. One said "I shall try, but you know my village, how hard it is to do any thing there, how the farmers watch us, and do not want the people to be Christians, what can I do?" We did know her village, the farmers there are very strict Mohammedans, and have done all in their power to keep the people from becoming Christians. Since this worker and his wife have been placed there to teach the people, the farmers watch them closely and try to hinder them in every way. Is it any wonder this poor woman was nearly discouraged? We thought not. Two months later Mr. Brandon was making a tour through the district and came to this village and this woman said to him "Tell the Miss Sahibas that I have had two meetings with the women here. We had fourteen present each time and they gave eight cents collection." No wonder she was happy. It is very hard during the harvest months to get the women together at all. And in spite of all persecution they might have to suffer, fourteen were willing to meet together and praise God and to give a collection. These people are poor, and this year the harvest has been very small so that eight cents was no small sum for them to give. This is only one of thirty villages where the worker's wives will be making an effort to organize a society. Many will not succeed for it is very hard for them. This woman is a strong character and can read, the conditions in her village are harder than in some others, but she is better able to battle with them. About two thirds of our workers' wives are not able to read. One said to me "I cannot read but I will get the worker (she couldn't take her husband's name) to read a parable or miracle to me, then I will teach it to the women and we can sing and pray." Will you not pray for these dear women who have so few opportunities and do try so hard. They certainly need your prayers for it is only through His help that these poor weak women have been able to conduct their meetings.

MARY KYLE.

GUJRANWALA,
GIRLS' BOARDING SCHOOL.

It is quite lonely these days as all the little girls from the Boarding School on our compound have gone away for their yearly vacation. The matron and teachers have gone also. The former is a little woman, only a child in stature, but must be about thirty years of age. She has a large hump on her back between the shoulders, caused by a fall when an infant, if I remember correctly, which checked her growth. She spent a few years in the Girls' Boarding School in Sialkot, and the education and training she received there were good preparation for the work she now has and the children love and respect her.

It is almost amusing sometimes to see the influence she has over them. As for instance one holiday morning the girls and teachers were taken for a drive to the new canal which is being made through our district. The matron and several little girls were with me, and when we started they were so delighted, they laughed aloud and began to chatter like little magpies. The matron thought that wasn't the proper thing to do and told them they should keep quiet when driving. At once a solemn silence fell upon them. I couldn't endure it and told her to let them laugh and talk to their heart's content as they were out for enjoyment. Then at a word from her the chatter began again, and it was amusing and interesting to hear their quaint remarks about the persons, animals and things we passed on the way. Their little eyes seemed to take in everything.

When we reached our destination we left the carts and went for a walk and run on the bed of the empty canal and when returning one little girl slipped her hand into mine as we walked and said, "This has been a golden day for us, we have had such a good time." It was also a very pleasant day for us older ones, to see the happiness of the little ones.

The Boys' Industrial Home is "just across the way" from our house, and silence reigns there as the boys have all gone for a month's change The missionaries in the various stations kindly take, when possible, a number of the orphan boys, each station taking the number assigned to it. Some of the older boys always going with the little ones to help look after them. The missionaries plan to make the boys have a profitable as well as a pleasant time when with them. The boys are so excited and happy over their going away, they say they do not sleep much the night before starting. I am sure the entertainers of those orphan boys would feel well repaid for all their trouble if they could hear and see the pleasure with which they tell about all they have seen and heard. I never thought about its being necessary for them to have a change from the regular school life until I saw the benefit it is to these boys. Pray much for them that they may be kept from the evil of the world and grow up good and true men.

ROSE A. MCCULLOUGH.

Study for the Month.

DECEMBER—EGYPT AND THE SUDAN MISSIONS.

Roll call. Name one of the missionaries in Egypt or Sudan.

EGYPT.

ISLAM AS A RELIGIOUS SYSTEM.

Its excellencies, its teachings about (a) The unity of God; (b) Total abstinence; its inculcation of the duties of hospitality and charity; the purity of its forms of worship as contrasted with those of most Eastern churches.

ITS DEFECTS.

Its teaching about the corruption of the Christian scriptures; its denial of the facts of the duty of our Lord and of His crucifixion; its failure as seen in the daily lives of the people. (See below—1. Illiteracy of the people representing 94 per cent. of the population, only one-twentieth of whom could read and write at last census.)

DIFFICULTIES OF WORK AMONG MOHAMMEDANS.

1. Illiteracy of the people, representing 94 per cent. of the population, only one-twentieth of whom could read and write at last census.
2. Christianity regarded as infidelity by Mohammedans, and actively opposed by them, *e. g.*, by scattering of literature broadcast throughout the country.

Need of more workers to be sent in response to the appeal in 1903, for 280 recruits for Egypt, so that there might be *one missionary for each 250,000 of the population.* There are at least 260 districts of 25,000 each without a missionary.

4. The evangelization of Egypt depends upon an educated and trained native ministry.
5. The work of the American Bible Society in Egypt.

REFERENCES FOR ABOVE OUTLINE.

Dr. Andrew Watson's Book; Annual Reports; Foreign and W. G. M. S., in July magazine; also "Sales Translation of the Koran." Muir's "Life of Mohammed." Zweimer's "The Moslem Doctrine of God."

NOTE.—Other topics of interest relating to the practical work now in operation may be found in former magazines.

THE SUDAN MISSIONS.

1. Sudan and Sudanese.
2. Industrial missions in the Sudan, their importance.
3. Our new work in the Sudan.
4. The call for more laborers.

LEAFLETS—EGYPT AND SUDAN.

Ancient Egypt, .02; Educational Work, .02; Questions and Answers, .02; Evangelistic Work, .02; Medical Missionary Work in Delta. .03; Our Sisters in Egypt .02; What the Gospel Has Done for Egypt, .02; The Sudan—Its Needs, .03; Sudan Blue Book, .03.

Editorial.

What have you put upon the altar for Christ's sake and the gospel's? What part are you taking in the world's evangelization? Are you giving all you can of your earthly substance? Does God ask for you as well as for your money? If he does, your money is of little use unless you offer yourself with it. To give of one's means for the redemption of the world is worthy; to give one's self is Christlike. The divine way to ransom life is to sacrifice life. Are you ready to do that? The Master has need of you in his service of salvation!—Selected.

Thou Crownest the Year With Thy Goodness.

Another thanksgiving season is at hand. It brings to our minds the treasures that have fallen thickly from Nature's hand. This has been a bountiful year, there has been no stint or withholding by the Bountiful Giver. Our blessings have come in golden showers. The bearded wheat has ripened on the plain, the corn in the valley, and the fruitage with its lucious beauty has been wisely distributed over the land; while some portions may lack generous, wasteful supply a total failure is unknown. The rain, dew, and sunshine have each done their duty and have had a part in the great plan of the seasons and each have been pronounced "good" by the munficent Creator.

Should we not receive a lesson from the growing grain, the lucious fruit, the ever beautiful world we are permitted to enjoy? As we bow in prayer and thanksgiving at the annual Thanks-giving day let us remember there are those who are unfortunate, they need a share of our comfort and an interest in our gifts as well as our prayers. The Thanksgiving song will mean more to us if we realize our gratitude in service as well as in praise.

The Greatest Thing in Egypt.

Dr. A. D. Hall writes on this theme in "The Cumberland Presbyterian." It is not the pyramids, the sphynx, the tombs, the old temples or the great works which have wrought such marvelous change in the Valley of the Nile. It is not what the average tourist sees. There is something greater than all these. There is a work being done which will be growing in cumulative results for good, long after the pyramids have passed and the other great works of men's hands have ceased to be. This great thing in Egypt is called popularly "The American Mission." This is maintained by the United Presbyterian Church in the United States.

Some times this body of Christians at home are called the "Psalm Singers" because they use only the Psalms of

David, or the psalter in their worship. One can almost justify their custom in this respect when the amount of doggerel that passes for Christian hymns is considered. It was our privilege to attend several meetings of the Christian Endeavor Society in Cairo, prayer-meetings and preaching services, where the psalter was exclusively used."

The Moslems in Egypt.

A recent authority places the Mohammedans in the world at 232,966,170 numerically, therefore, one twenty-sixth of the Moslem population of the world is to be found in Egypt. This does not give a true idea of the influence which Egypt exerts in the Moslem religious world. Arabic is the language of the Koran. No country therefore, whose language is not Arabic could properly claim primacy in Moslem religious world. Among Arabic-speaking Mohammedan nations, giving us an aggregate population of some 45,000,000 souls Egypt may certainly claim to be the leading nation, both because one-fifth of that world is to be found in the Nile Valley, and because Egypt with her great Mohammedan University, the Ashar, is the acknowledged seat of Mohammedan learning. Egypt is therefore, in a true sense, the center of the Moslem world, the citadel of its power, the strong hold of the Crescent. If Christianity can carry by assault or by siege, this Port Arthur of Islam, we may easily count victory for the army of Christ along its whole far-flung battle line.—Rev. C. R. Watson in *Missionary Review*

Little Brothers of Mine.

Do not forget to send in your order for this interesting book of Missionary Stories to be published at 25 cents a copy by Dec. 15th. In ordering the book you are preparing a treat for yourself and at the same time helping the Juniors of the Church to improve their Missionary Magazine.

Send all orders to Mrs. J. A. Wilson, 230 S. Fairmount Ave., Pittsburg, Pa. Send the money after you receive the book.

This is the first attempt to publish an illustrated story book for the juniors of our church and the undertaking involves much work and anxiety on part of the editor of the Junior Missionary Magazine.

If Junior superintendents will assume some of the responsibility to introduce the "Little Brothers of Mine" before the holiday season there need be no disappointment as to its results.

Remember the profits of the publication will be used to improve the Junior Magazine. We bespeak a prompt and large subscription in behalf of this delightful little book. Do not delay to do your utmost to place a copy in every home. Many can buy more than one copy and give to those who will enjoy it as a gift.

Outlined Programs.

We give in this issue the outlined program for 1908. There is an increasing number who are giving careful preparation to the study each month. Yet a large number have no interest in this delightful privilege. How to engage them is the unsolved problem. The Church loses much because of this. We believe no one can engage in the systematic study of Missions and not be more and more interested in missions. Mere attendance at the Missionary meeting when asked to take part does not bring much missionary enthusiasm into the meetings. We have known persons to be interested for one single meeting but missions are not advanced very rapidly by any such effervescense. The program is only suggestive; no one can exhaust it, yet each and every one should devote the time to the preparation of the subject even if not expected to take part every month.

The seven years of systematic study of missions has done a great deal for our own church. We have many to speak of its value in stimulating more careful preparation. Also, our own fields are more

easily understood and more throughly enjoyed because of the regular and systematic preparation of these subjects given for study. We send this program forth with the prayer for greater results, edifying and sanctifying our own souls and those for whom we labor and pray.

Subscriptions to the Women's Missionary Magazine are always in order. Remember for every 10 new subscribers one copy.

Now is a good time to present the claims of the Magazine in your society.

In connection with the study of Egypt read Miss Hogg's article: "The Laborer's are Few" in the October Magazine.

Pioneer Missionary Called.

As we go to press the daily dispatches convey the sad intelligence of the death of Dr. Chauncey Murch, of our Egyptian Mission. He was one of the pioneer workers in the cause of Missions, having been in Egypt since 1883. An earnest, conscientious worker, with high ideals, his loss will be keenly felt in the mission field of our church.

The following request should have a large response; surely where many contribute to a barrel it is not asking much of any one for so worthy a call. DO NOT OVERLOOK THIS REQUEST.

Columbia Hospital.

Early in the Summer the Hospital managers issued an appeal for canned fruits, jellies etc. Since then, the reports of the fruit crop have been most discouraging and we believe that many of our friends who would like to contribute of their own produce for the maintenance and comfort of the patients will be disappointed. To all such and many others, we would say that, donations of potatoes, cabbage, onions, turnips or other winter vegetables will be most acceptable and helpful in our work.

Send all such contributions direct to the Hospital, addressed to The Superintendent, Columbia Hospital, Penn Ave. and West Street, Wilkinsburg, Penna.

By order of the Board,

M. C. TRIMBLE, Cor. Sec.

The results of the October ingathering will not be known for several weeks. We believe the prayers and efforts that have gone into this special work will bring into the treasury many precious gifts. The opportunity to provide for the great and increasing work incumbent upon our Board of Directors is open to any one, man or woman. The Thankoffering closes in November but let us hope and work and pray for many substantial offerings to the Silver Anniversary—an occasion of great importance to our women as well as our church.

THE BOOK-SHELF.

BY M. H. W.

GLORIA CHRISTI, An Outline Study of Missions and Social Progress, by Anna R. B. Lindsey. Price 35 cents in paper; 50 cents in cloth. To be secured through Literature Secretaries.

This is the seventh and closing volume in the United Study of Missions series which has been leading the thought of Women's Missionary Societies during the last seven years. Surely much good should arise from this dissemination of general information with regard to the growth and work of Christ's Kingdom. We trust that the new course projected, of which the initial volume is expected to appear in 1908, may be blessed of God to usefulness equal to that of its predecessor and even to surpassing excellence in power for good. The Central Committee states that "nearly half a million copies of these books" have been sold in the past seven years.

Gloria Christi, which is to furnish the text-book for the study of 1908 "is intended to give a brief survey of five or six forms of progressive social work being carried on in missionary lands by the Christian church of today, and to note their impress on the non-Christian

world." There are six chapters dealing in succession with Evangelistic Missions, Educational Missions, Medical Missions, Industrial Missions, Philanthropic Missions and Missions contributing to other forms of Social Progress. There are also a Biblography and an Index.

We are here given a comprehensive review of the rise, progress, sacrifices and accomplishments of Modern and Foreign Missions; of the need, methods, and attainment of Christian educational and Medical work in various non-Christian lands; of the proprietv and efficiency of stimulating habits of industry among native races, of definite efforts made in the name of the merciful Savior to ameliorate in mission-fields the pitiful lot of the leper, of the neglected and inhumanly treated child, of widows and too youthful wives. We learn also of attempts to suppress cruel customs and specific forms of vice; to place high the position of women; to abolish the slave-trade and the use and barter of opium; to do away with the social wrong of caste and the iniquity of gambling; to aid the blind; to minister in what is termed "general social service," and, in Emergency Relief. The final chapter shows the incidental but very real advantage rendered to various forms of social progress by the work of the missionary. Summarizing in this manner, Gloria Christi forms a fitting volume with which to crown a most instructive course of study.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

Our Special Work.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

Our Lord Jesus himself stablish you in every good word and work." II Thess. 11: 16, 17.

Reading Contest.

One of the aims of the young women's organization is to develop the interest of its members along missionary lines and to reach those who have never identified themselves with women's work. Believing that the reading of missionary literature is one of the best ways of accomplishing this, the Women's Board has authorized the General Secretary of Young Women's Work to arrange a reading contest. Two prizes are to be awarded, the first a ten dollar missionary library to the society reporting the greatest number of missionary books read. The second a five dollar missionary library to the society reporting the next highest number.

Time:—Contest to begin November first, 1907 and close March first. 1908.

Reading;—not to be confined to members of the societies but missionary books read by any one in the given time may be counted. The following books

THE UNITED PRESBYTERIAN MISSIONARY LIBRARY
475 Riverside Drive New York 27, N. Y.

are a suggestion but not required:

FOREIGN.

Our Moslem Sisters, net	$1.25
Story of John G. Paton, by James Paton	1.25
The Egyptian Sudan, by J. K. Giffen	1.00
Chundara Lela, by Mrs. Lee	.75
The Chinese Slave Girl	1.00
Joseph Hardy Neesima	1.00
Life of John Williams	.75
Life of Titus Coan	
Into all the World, Amos R. Wells	.50
Eminent Missionary Women, by Mrs. Gracey	
Our Indian Mission, Dr. Andrew Gordon	
Life and Work in India, Dr. Robert Stewart	
The American Mission in Egypt, Dr. Andrew Watson	.50

HOME MISSIONS.

Aliens or Americans? H. B. Grose	.50
Heroes of the Cross in America, Don O. Shelton	.50
Under Our Flag, Alice Guernsey	.30

FREEDMEN.

Our Brother in Black, Haygood	1.00
Up From Slavery, Booker T. Washington	1.50

These books may be ordered from The United Presbyterian Board of Publication, Ninth Street, Pittsburg, Pa.

Yours in His Service

MRS N. L. WALLACE,

Glenosborne, Pa.

Sec. Young Women's Department.

Field Notes.

A mission has been opened at Whittier Cal. and our missionary, Miss Anna L. Torrence has been transferred to this station. Pray for her.

We have five new societies to report this month, Wheeling, West Virginia; Mt. Pleasant; Oakmont; 13th. church, Pittsburg and Frankfort, Pa.

Christiansted, St. Croix,
Danish West Indies. Aug. 10, 1907.

Dear Friends:—

Greetings from my little island home. I came home this summer to visit my mother and other relatives. I was on the other island, St. Thomas, one month. There my mother lives now, but this island is my real home, for I was born here and spent all the days of my childhood in this place. These are the isles of perpetual summer. There are flowers and fruit all the year round, and the people wear very light clothing.

The island is under Danish rule and though the Danes do not push things as energetically as the Americans, still they are loved and trusted by the people. There is much here to interest a stranger. The manners and customs of the people are so different from those of other places, but the people differ very little from the colored people of the South in appearance. The laboring class wear a very gay bandanna in place of a hat. This is tied in a most fantastic manner and seems to be quite in keeping with the surroundings of a tropical country. Among this class the state of morals is very low and all over the island religion is a mere form. There are Lutherans, Episcopalians, Moravians and Roman Catholics here. As a child I was a member of the Lutheran church.

Some Baptist missionaries have just come and I am hoping that they will inspire the others to make greater efforts.

Education is compulsory. Books, slates, tablets and pencils are provided and the parents are fined for keeping their children away without a reasonable excuse. You will be surprised when I tell you that even out here I have heard the Psalms sung. In wandering around on the streets of St. Thomas one morning, enjoying the beauty all around, I heard some little voices singing the first Psalm. In surprise I turned to note whence the singing came and saw a school house. On entering I found the teacher to be a young woman with whom I was quite familiar. Some years ago she was in the United States and attended Knoxville college for a few months and there learned to love the Bible. The training she received, even in that short time, is helping her in the little mission school of which she has charge. The devotional period is first on the routine every day and I found that the children could sing several Psalms.

Here on this island is a young man, also a former student of Knoxville college. He has charge of a government school. I visited this school and was impressed with the fact that he has followed, closely the methods used in our mission schools. He also uses the Psalms and gives daily instruction in the Bible. The stamp of the training that he received at Knoxville college is yet on him, and I feel thankful to think of the work that is being done so silently and effectively on young men and women, extending even to these little isles of the sea.

I am hoping to leave for the United States by the first messenger steamer that comes.

Yours in the Master's work,

CHRISTIANITA TOTTEN.

Letter from Miss White.

The following letter is from our missionary. We are grateful to Miss White for her interest in The Young Women's Department in sending these pictures.

DALHOUSIE, August 20, 1907.

My dear friends—

This time I greet you from the clouds of the Himalaya Mountains and wet clouds they are too. Has rained every day since we came. It is quite a trip here. First by rail to Pathankot then in a tonga for twenty-eight miles (Picture No. 1.) After the road becomes steeper we change for jinrickshas (Picture No. 2) and have a twenty mile ride in them. The road then gets so steep that we leave the jinrickshas and finish our trip in dandies (picture No. 3). Number 4 is the vehicle that our baggage came in for a part of the trip. Coolies usually carry the baggage on their backs. In picture No. 2 the building you see is the little Scotch Church which we attend here.

Vacations are pleasant aren't they? There are a number of us together for this month's vacation and the fellowship is so much enjoyed. Then away from the hurry and rush of work one has more time for Bible study and prayer and we know that in the quiet waiting upon the Lord and intercession we are still working.

And here too we have opportunities. Last month I told you of some women who were very glad to hear the Gospel and in taking a climb I met another such a one. She was a woman who carries milk. I had begun conversation with her and led to the story of Christ. After I had told a part of it the thought that it was the same story she heard before came to her. As I questioned her of the details I found that she remembered very well. And it had been told her six or seven years before and she seemed to have thought much about it in these years. She listened very eagerly as I told her more and tried to impress on her mind some of the truths of our religion. I hope to meet her again.

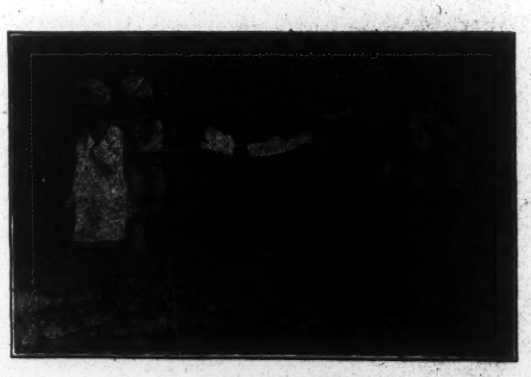
She seemed to believe as far as she could understand. We do not know how many such obscure ones we may meet in our home above for we know the Holy Spirit does carry on our teaching. Have we not the promise in John 16:13?

Yours for India's women

SUE COOPER WHITE.

No. 1—TONGA.

No, 2—JINRICKSHA.



No. 3—DANDIES.

No. 4—BAGGAGE VEHICLE.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A November Message.

November bright-hued, glorious November—the thanksgiving month of the year—is a most fitting close to the year's Thank-offerings to the kind Heavenly Father who for twelve months has kindly loaded His children with his benefits. The October and November days—we trust—have witnessed the opening of every one of the 42,000 Senior and 20,000 Junior Silver Anniversary boxes, and that in God's book of remembrance there is recorded the pouring out of the contents in prayer, into the Lord's treasury for missions.

Is there one of these precious boxes unused or unopened? If either, may the holder thereof even at this late hour be moved to give unto the Lord the offering of gratitude which is due Him for the past year of blessings and mercies.

May God's richest blessings rest upon every gift—and every giver and when the full $100,000 Thank-offering (asked and prayed for) be distributed after the close of the Twenty-fifth Anniversary of the Women's General Missionary Society, carry with it cheer and encouragement and helpfulness to the faithful overworked laborers in the various misson fields of the church!

? ? ? ? ?

New Question Box Opened.

At the request of a friend of women's work, the first question is answered through the Magazine.

Question:—To what objects is the Thank-offering disbursed?

Answer:—To help all departments of mission work under the care of the Women's General Missionary Society, vis: Support of sixty-three women missionaries in Egypt, India and Sudan; three hospitals in India and Egypt.

Three boarding schools for girls in India, Egypt and Sudan.

City Missions in Homeland.

Entire support of Indian work.

Payment of thirty-eight salaries in industrial work among the Freedmen and maintenance of teachers, homes, girls' schools, and dormitories and Industrial Farm work among the Freedman.

Entire Parsonage work.

A small part each year goes to the Ministerial Relief and Home for Children of Missionaries.

Not one dollar of Thank-offering goes to any objects outside the above named unless specially designated by the individual donor, and these designations are growing fewer in number each year.

The mission work carried on by the women of the Church is under the care of the Women's General Missionary Society. Its Agent is the Women's Board with Mrs. Annie R. Herron of Pittsburg as President.

Ques.—How can a full report of the women's work for Missions be procured in a condensed form?

Ans.—By ordering the 1907 edition of Departments of Work—(postage 2 cents per dozen) from the Literature Secretary—Room 907 Publication Building Ninth St., Pittsburg, Pa.

Ques.—Has the Thank-offering History been published to date?

Ans. Yes! Order as many copies as can be wisely used, from Thank-offering Secretary with address as given above. Postage per dozen, two cents.

Ques.—How long are Thank-offering boxes to be used by their holders?

Ans.—Not less than two years and longer if well cared for. On account of the expense of manufacturing and shipping of boxes, it is not best for the Women's Board to supply boxes to either Senior or Junior Societies every year.

Ques.—In case boxes are needed where they have not been in use the past year, can they be procured?

Ans.—Yes. Postage per dozen (with leaflets) 6 cents.

Ques.—How late can the Thank-offering Ingatherings be held?

Ans.—Not later than the middle of November, as all society offerings must be sent to the Presbyterial treasurer in plenty of time for her to send the entire Presbyterial offering to Mrs. J. B. Hill, the treasurer of the Women's Board before December first, when the treasurer's books close for the year.

Ques.—What is meant by "special" Thank-offerings and when should they be paid into the Board treasury?

Ans.—A "special" Thank-offering is one given over and above the regular offering through the societies, and as far as possible should be paid into the treasury of the Missionary Society by November 15th or if preferred sent marked "Special Offering" to Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburg Pa. Treasurer of the Women's General Missionary Society. These offerings will be credited to Presbyterials in the published reports unless donors prefer personal credit given.

Ques.—Will "special" offerings be received by the Board Treasurer later than December first and receive credit in the Silver Anniversary Fund?

Ans.—Arrangements have been made whereby "special" offerings can be received as late as the Thank offering evening of the May convention but it is earnestly desired that they be paid into the hands of the Board treasurer at as early a date as possible.

Ques.—Can "special" offerings be designated?

Ans.—While individuals have a right to designate their "special" offerings they should, in justice to the needs of the Women's General Missionary Society be careful to designate objects under the direct care of this society and not to outside objects however good they may be.

Ques.—Will Thank-offerings be accepted from men of a congregation?

Ans.—Men are at liberty to assist the women's work through Thank-offerings whenever they desire to do so. It is expected that the liberal minded men will freely contribute "special" offerings to the Silver Anniversary fund.

Ques.— Will gifts to the "Dime Fund" be credited to societies?

Ans.—Societies and individuals contributing to the "Yards of Dimes" will be credited in the "Dime Fund" account in the next July Magazine with the annual report, but it will be given separate from the report of Presbyterial offerings. Societies in giving to the "Dime Fund" should be careful to give their dimes over and above the regular society Thank-offerings, and should forward them by check or Post Office Order to Mrs. M. C. Porter, Thank-offering Secretary, 15 Marshall Ave. Allegheny, Pa.

Ques.—Are the yards of ribbons for the "Dime Fund" to be sent to contributors?

Ans.—It will be necessary to have the 125 yards of ribbon in one piece and one width and one color, therefore no ribbon will be sent to contributors.

Ques.—Is it right for societies to take the expense in connection with their ingatherings from their Thank-offering fund?

Ans.—There should be a contingent fund in every society from which such expense could be taken. If all the societies in the church—numbering 1,202—should pay the expenses from their offerings it would lessen the total offering paid into the Board treasury at least fifteen hundred dollars. Would that be wise?

Ques.—Can a gift to the Semi-Centennial Fund be designated for the $100,000 Thank-offering?

Ans.—It can, but care must be taken to designate it for the Thank-offering of the Women's General Missionary Society.

Echoes from the Silver Dimes.

One friend of women's work from Pennsylvania and another from Iowa have already contributed ($5.00) one yard each. Promises are coming in from cities, towns and country. Even the very aged and the very young are pledging from ten dimes to 250 dimes for the Fund.

One society wanted to give its entire Thank-offering to the "Dime Fund" but this was discouraged as it would take from the regular offering which would be very unwise.

At a late meeting of a Women's Missonary Society, the remark was made "Some think it would be nice for the Juniors and Sabbath School classes to give the entire 125 yards of dimes" when one of the older members quickly responded "Nothing of the kind; some of us older workers want to have a share in it." So older and younger will join hands in bringing in the dime offerings to lay at the feet of their Master.

Reader, think you is there not joy in heaven over such sweet harmony in giving gifts of gratitude to the Lord?

One Mother from an Ohio town writes—

"My boy ten weeks old will have one yard of dimes ($5.00) to give you and I believe I know four others who will give, so you can count on five yards from here."

We doubt if there is one mother in the entire church who does not want her baby boy's or girl's name in the list of donors!

Think of what it will mean to the children of today to know twenty-five years hence—when the Semi-Centennial Offering of the Women's General Missionary Society is being raised—that they in their childhood gave to the Silver Anniversary Fund for missions. This is laying up "treasures in heaven."

The Outlined Programs for 1908.

JANUARY—EVANGELISTIC MISSIONS.

(First Study.)

1. Methods of the early missionaries.
2. Triumphs of evangelistic missions.
3. Biographies of native Christians (our own mission). Marianna, Bible Reader in India; Kanaya Baba, an Egyptian princess.

FEBRUARY—EDUCATIONAL MISSIONS.

(Second Study.)

1. Why establish educational missions?
2. How does missionary education differ from the popular type of education?
3. Characteristics of students in mission schools.
4. Describe some of the noted missionary schools in the world.

MARCH—MEDICAL MISSIONS.

(Third Study In Gloria Christi.)

1. State important reasons for the founding of medical missions.
2. What advantages has the medical missionary and what opportunities for service.
3. Give a sketch of our pioneer medical workers in India and Egypt.
4. Some of the results of medical work.

APRIL—EGYPT AND THE SUDAN.

"The laborers are few."

1. *Women's work for women in Egypt.* (Twenty-five years of organized missionary work of W. G. M. S. for Egypt.)
2. (a) Christian forces at work in Egypt.
   (b) Progress of Christianity in Egypt.
   (c) Unparalleled opportunities *now* in Egypt.
3. The Bible for Egypt. Our debt to the Bible Society.

THE SUDAN AND THE SUDANESE.

1. A call from this people to the United Presbyterian Church.
2. The present opportunities in the Sudan.
3. Our missionaries and their special work: Evangelistic, medical, educational, and agricultural. Work already begun.

Intercessory prayer for foreign missions and the arduous labors of our missionaries.

Pray ye for more laborers.

MAY—HOME MISSIONS.

1. National obligations for home missions.
2. New developments in home mission work as seen from pictures of home mission kodaks.
3. The mountaineers—who are they?
4. Their claim upon us as a Church, and our new partnership.
5. Foreigners in our land and what work is being done for them by our Church.

WOMEN'S ASSOCIATION OF THE UNITED PRESBYTERIAN CHURCH.

1. A brief history of their work.

(Secure copy of their annual report.)

JUNE—INDIA, OUR MISSION.

1. Higher education for the women of India.
2. Our boarding schools and orphanages.
3. Our work in the canal districts.
4. Industrial training for India Christians.
5. The Christian village system in India.
6. Our sisters in India and present opportunities to reach them.
7. Heatherism in India.
8. Unrest in India; its cause; how it affects the mission work.
9. What retrenchment means in India.
10. *Have we understood the call for more laborers?*

JULY—THE FREEDMEN AND AMERICAN INDIAN MISSIONS.

1. The awakening sense of responsibility of the church for the religious welfare of the negro.
2. The need of the church to stand true to the colored people in their present transition stage.
3. Give something of the products of our churches and schools.

---

1. *Our work among the American Indians.*
2. Difficulties in this work and our effort to meet them.
3. Latest news from the field—Warm Springs, Tama, and Simnasho agencies.

AUGUST—THE STORY OF THE YEAR.

The minutes of the Women's General Missionary Society for the year.

Reports from twenty-fifth annual meeting.

Will we advance?

SEPTEMBER—INDUSTRIAL MISSIONS.

(Fourth Study From Gloria Christi.)

1. Why should industrial missions be maintained?
2. Have our missionary societies given sufficient attention to the establishment and support of industrial missions?
3. Do industrial missions lead to self-support? and what dangers are to be avoided in their establishment.
4. Locate and describe our own industrial missions in India, Egypt, and the Sudan.

OCTOBER—PHILANTHROPIC MISSIONS.

(Fifth Study From Gloria Christi.)

1. What bearing has the parable of the Good Samaritan on philanthropic missions?
2. Describe the work of Pundita Ramabai.
3. In what way do Christian missions promote better conditions and alleviate the sufferings of the blind, insane, lepers, and unfortunates in general?
4. What have the missionaries done for the cause of temperance?

NOVEMBER—SOCIAL PROGRESS.
(Sixth Study From Gloria Christi.)

1. The reduction of languages and dialects into writing.
2. Translations of the Bible and the distribution of religious literature.
3. How have missionaries helped to introduce new systems of thought and living, and also to introduce the appliances of civilization—by better housing for separate families, better buildings, and by promoting better sanitary conditions?

*The above outlined programs are given to our missionary societies for the study of missions during year 1908. No program for the opening of the monthly missionary meeting has been provided. It is suggested that each society prepare their own in making their programs for the year. Temperance items, as well as missionary news from the field, are helpful to roll-call.

The text-book, *Gloria Christi*, will be necessary, and where possible, *Christian Missions* and *Social Progress*, by J. P. Dennis, will be invaluable. (See reference to this elsewhere.)

This course of study for the year will be most interesting and instructive if sufficient preparation is given to each topic. *Gloria Christi* is the seventh in the course outlined by the committee in the United Mission Study Course, and is a worthy close of seven years' intelligent and stimulating mission studies of world-wide missions. Let us make the year 1908 the most devoted and most profitable both in study and prayer for our own and for world-wide missions. Sincerely,

EDITORIAL COMMITTEE WOMEN'S MISSIONARY MAGAZINE.

Board of Directors.

On September 3rd after a vacation of one month the Board met in the usual place with all members present except the President Mrs. Herron, who is still confined to her home and Mrs. Wilson who has not returned to the City. First Vice President, Miss Brown led the devotional exercises, prayer being offered by Mrs. A. N. Porter who was present at the morning hour, and Mrs. J. J. Porter. The Treasurer reported a new life member received, Mrs. Isabella B. Rockwell, Oneonta, N. Y. The receipts, disbursments and balances for the month of August were given, receipts $4,661.92 and disbursments $9,690.65.

The Foreign Secretary stated that the two new missionaries, Miss Pieken and Miss Bradford were in Pittsburg over Sabbath on their way to Egypt. Miss Coral McMillan of Egypt was reported as quite ill. The money for the water plant at Tanta Hospital was ordered paid in three equal payments. The Secretary of the Home for Missionary's children reported the Home closed for this year as there are no applications for admittance. In the Freedmen's department, the Secretary stated that Mrs. Lovering of Henderson had resigned on account of illness, and Mrs. Nancy Pinson was recommended for appointment in her place. The position of sewing teacher at Bristol is vacant. It was decided to ask Mrs. Woodfin to take the position temporarily until some one can be secured. At Miller's Ferry the position of Matron is vacant. The painting at Athens was reported finished and the money had been forwarded by the treasurer and secretary. In the sewing department at Knoxville Miss Weir is unable to take up the work and a substitute is asked for three months. A box of new material was received at Canton Bend with no mark other than that it came from the state of Pennsylvania.

The repairing of well and fence at Prairie was finished at a cost of $24.25.

The committee on property at Miller's Ferry reported that no decision had been reached in regard to where the new domestic science building should be located. On account of moving from the bounds of the city of Pittsburg, Mrs. Elliott tendered her resignation which was accepted with regret and Mrs. Samuel Yourd was appointed to take charge of the Freedmen's work until a secretary is elected.

In the Home field. The Highland Park mission, Los Angeles, has been placed under the care of a pastor and Presbytery requested that Miss Torrence be sent to Whittier, Cal., the request being granted. A worker for the foreigners of Columbus, Ohio, was requested, and the Board agreed to pay $75 per month for salary. Mrs. Crawford was appointed to edit the Bulletin for Oct. Bills in the Thank-offering department were ordered paid. Second Spokane, Wash., was granted a parsonage loan. Two other applications were defered. The Young Women's Secretary was authorized to offer a missionary library to the Young Women's Society reading the most missionary leaflets in a given time.

MRS. SAMUEL YOURD.

Treasurer's Report for the month of September, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Junior Life Membership	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Magazine Fund	Contingent Fund	TOTAL.
Allegheny	90 00	375 00	a161 00	20 00	40 00		8 00											694 00
Beaver Valley	25 00	195 00	10 00		17 00			5 00										252 00
Big Springs	39 00		27 00	5 00	19 00													90 00
Chicago					5 00													5 00
Conemaugh		200 00	25 00															225 00
Delaware	9 00			7 00	7 00		7 00						10 00					40 00
Frankfort				2 00	5 00	10 00	2 00	2 00										21 00
Illinois Central	30 00		31 00		10 00													71 00
Illinois Southern	186 00	144 00	30 00	3 00	5 00	21 00	8 00	10 00										407 00
Kansas City	5 00																	5 00
Keokuk		70 00				4 00												74 00
Lake	23 00				123 00		10 00	6 00					4 00	4 00	4 00			177 00
LeClaire		25 00	18 00															43 00
Monmouth	2 00	24 00	7 00	1 00	8 00		2 00											44 00
Monongahela		847 00	b179 00		76 00													1102 00
Pawnee	29 00		5 00		10 00	6 00												50 00
Pittsburg	2 00																	2 00
Oklahoma			5 00															5 00
Puget Sound	10 00		5 00	2 00														17 00
Rock Island	32 00		5 00															37 00
San Francisco	5 00			2 00	9 00		3 00											19 00
Sidney	2 00		3 00															5 00
Mr. and Mrs. Paden		100 00																100 00
Mrs. Samuel Stewart	5 00			2 00	2 00		2 50											11 50
Interest on Funds	50 00															25 00	84 31	109 31
Conemaugh Y. P. C. U.		65 00																65 00
Items of cents																	1 75	1 75
Hutchinson, Kan									47 18									47 18
Chariton, Iowa									133 20									133 20
Burlington, Iowa									55 00									55 00
Stafford, Kan									27 75									27 75
Knoxville College. Sewing Dept					80 00													80 00
Total	547 00	2045 00	511 00	44 00	416 00	41 00	42 50	23 00	263 13				14 00	4 00	4 00	25 00	86 06	4015 69

For Young Women's Special Work $40,

a Includes $65 for work among foreigners in Allegheny.
b Includes $132 for Italian work, Pittsburg, Pa.

MRS. J. B. HILL, TREAS.,
5680 Bartlett St., Pittsburg, Pa.

Christ is King.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?
The Lord strong and mighty,
The Lord Mighty in battle.

Litt up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?
The Lord of hosts,
he is the King of glory.

Psalm xxiv, 7, 8, 9 and 10

HER HIGHNESS

THE MAHARANEE DHULEEP SINGH AND CHILD.

STORY OF BAMBA, PAGE 152.